

# Ebbing

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**Ebbing** is a kingdom situated in the southern parts of the western coast of the [Old Continent](#). During a long time until the mid-14th century, was one of the largest states dependent on the Nilfgaardian Empire, though officially operated as an autonomous and self-governing kingdom. Situated at the junction of rivers and bordering the Great Sea, it is known for its marshes and swamps.

For a long period, most of the Nordling cartographers considered Ebbing as the southernmost part of the Old Continent, claiming that Gemmera and lands further south belong to another landmass. The Nilfgaardians in turn perceived it to be the beginning of the "*north*", hence the series of conflicts against the Nordlings which began with the annexation of Ebbing were dubbed the "*Northern Wars*" in Imperial historiography.

## Ebbing



### General information

<b>Status</b>	Independent kingdom (de iure until the 14th century)
<b>Ruler</b>	House Vassermiller Emperor of Nilfgaard (de facto until the 14th century)

### Societal information

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**Demonym**

Ebbinger

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## History

### Early History

The earliest known inhabitants of the region that would later become the Kingdom of Ebbing were the Markee people, who arrived sometime after the [First Conjunction of the Spheres](#). Archaeological and historical estimates place the Markee presence in the area between approximately 170 and 10 B.R. (Before the Resurrection). Despite their semi-nomadic lifestyle, characterized by seasonal movement between pastures and trade hubs, the Markee established the first known organized political structure in the region: the Kingdom of Thierytram (from the Markee language, literally *Home by the Shore*), situated in the fertile delta of the Velda River, one of the three major waterways that traverse Ebbing.

Culturally, the Markee were highly regarded for their equestrian mastery and viticulture. Horse breeding was central not only to their economy but also to their religious and social customs, often associated with rites of passage and martial traditions. In fact, it is more than plausible, that, the Nordling goddess of

horses, [Epona](#), is from Markee origin. Their wines, crafted from wild grapes initially cultivated along the Velda's banks, were traded with neighboring regions and became a defining feature of their identity.

Around 10 B.R., centuries before the arrival of Nordling humans and the sea-faring Skelligers, the Markee initiated a gradual but definitive migration northward into Metinna. This exodus marked the decline and eventual dissolution of Thierytram. The exact motivations behind this move remain debated among historians and ethnographers. Several hypotheses have been proposed: the Velda delta may have proven inadequate for sustaining large-scale horse breeding; prolonged territorial disputes with local non-human populations—including naiads (river and lake nymphs) and helaiads (swamp nymphs)—may have escalated into violence or cultural dissonance; and the region's marshy environment may have fostered outbreaks of disease and livestock death, undermining the sustainability of their settlements.

After resettling in Metinna, the Markee established a loose confederation of plain-based kingdoms and fortresses collectively known as the Thyecloan (Markee, literally *Homes of the Plains*). Unlike the centralized structure of Thierytram, the Thyecloan polities were more fragmented and tribal, with leadership distributed among various noble clans that preserved ancient traditions and maintained control over grazing lands and vineyards. Despite this decentralization, the Markee retained a shared cultural memory and inter-kingdom alliances often sealed through marriage, horse fairs, and other festivals.

These hill kingdoms flourished for nearly nine centuries, from approximately 10 B.R. until the 810s A.R. (After the Resurrection). However, the rise of the Nordling Kingdom of Metinna in the 760s A.R. brought a wave of military and political consolidation to the region. As the Nordling realm expanded southward and eastward, it gradually absorbed the Thyecloan states through a combination of conquest, diplomacy, and economic integration.

By the early 9th century A.R., most of the Markee population had been assimilated into Nordling society. Nonetheless, they retained significant elements of their cultural identity, particularly in the region of Mag Deira, where horse breeding and winemaking continued to be practiced according to ancient Markee methods.

## **790s - 1230s A.R**

The Kingdom of Ebbing did not emerge as a unified political entity until the early 10th century, specifically around the 910s After the Resurrection (A.R.). Its unification was not the result of military conquest, but rather a gradual process driven by dynastic marriages and the strategic accumulation of noble titles through inter-family alliances among regional aristocracies.

From the early colonization period—beginning in the 790s A.R., when Nordling and Skelliger settlers established themselves in the region—until the consolidation in the 910s, the territory that would become modern Ebbing was a patchwork of diverse polities. These included kingdoms, duchies, principalities, and *jarlsdoms* (the latter being a distinct Skelliger institution reflective of their own socio-political structure).

The only significant military activity during this era was the so-called *River Wars*, a series of localized raids and incursions conducted primarily by Skelliger-founded coastal states against their inland neighbors. However, these conflicts were relatively contained and declined in frequency over time, largely due to two key developments: first, the strengthening of diplomatic ties through marriage alliances; and second, the gradual adoption by Skelliger communities of mainland agricultural technologies. Moreover, the fact that what would later become Ebbing was a notably fertile region—unlike the rocky and resource-scarce Skelliger archipelago—further reduced their reliance on raiding for survival and encouraged sedentarization.

Among the various states of this pre-unification period, only the Principality of Salm and the Ymanas Archipelago endured in a recognizable form. Over time, Salm evolved into a semi-autonomous polity within the broader framework of the Ebbinger kingdom, maintaining certain privileges and internal statutes. The Ymanas Archipelago, meanwhile, was incorporated as a vassal state, retaining limited maritime autonomy while formally recognizing the sovereignty of Ebbing's crown.

Following its official formation, the Kingdom of Ebbing entered a prolonged period of internal stability and dynastic consolidation, often cited by scholars as the *Ebbinger Pax*. This era saw the establishment of a centralized court culture, the gradual codification of feudal obligations, and a flowering of agrarian productivity. However, this relative harmony was broken in the 1230s by a dynastic succession crisis, sparked by the death of King Abelart Vassermiller, better known as Abelart IV without a legitimate heir—only bastards, hastily recognized on his deathbed.

## **Ebbing Sucession Crisis (1230 - 1239 A.R)**

During the 1230s, the Kingdom of Ebbing experienced a profound succession crisis, previously mentioned, stemming from the lack of legitimate heirs left by the reigning monarch, Abelart Vassermiller—more commonly referred to in historiographical records as Abelart IV. Upon his death, the king left behind only children born out of wedlock, whom he formally acknowledged on his deathbed. Rather than resolving the dynastic situation, this act led to a prolonged succession conflict that lasted nearly a decade.

The resulting power vacuum triggered a period of intense political instability, marked by endless negotiations between rival factions, each supporting one of the recently legitimized illegitimate sons as a potential heir to the throne. The process degenerated into institutional paralysis, threatening to escalate into civil war.

In 1239, the internal turmoil drew the attention of the Nilfgaardian Empire. Its sovereign—later known as “the Usurper”—took advantage of Ebbing’s structural weakness and launched a military intervention. From the perspective of Nilfgaardian historiography, this campaign marked the beginning of what would later be called the Northern Wars. The army of Ebbing, more structured around noble status than military competence, proved ineffective against the imperial forces. The defeats were particularly devastating among the lower-born troops, while much of the nobility abandoned the battlefield.

Faced with political and military collapse, much of the local elite eventually accepted Nilfgaardian authority. The emperor resolved the succession crisis swiftly by appointing the Vassermiller claimant who demonstrated the greatest loyalty to the imperial throne. Thus, Ebbing was transformed into a vassal state beginning in the 1240s—formally independent, but de facto subject to imperial control. Over time, the kingdom was granted increasing autonomy, though this never amounted to the full restoration of its sovereignty.

## **1239 - 1275 A.R**

Of the thirty illegitimate children acknowledged by Abelart IV on his deathbed, it was Berart II—aged twenty-six—who would ultimately ascend to the throne. His selection was not solely due to the loyalty he demonstrated toward the Nilfgaardian Empire, but also because he was the only one among Abelart's

progeny to have offspring of his own. These children—famously known as the "Ebbing Quadruplets": Gritzi, Putzi, Mitzi, and Juan Pablo Vassermiller—gained considerable notoriety. The crisis had persisted for such an extended period that news of their birth, albeit delayed, eventually reached as far north as Bremervood, in the Kingdom of Cidaris, within the Northern Realms.

Berart II's reign came to an abrupt and undignified end, reportedly due to a fatal case of indigestion caused by a spoiled melon. Upon his death, sometime in the 1250s, the crown passed to his son, Juan Pablo Vassermiller. However, Juan Pablo's tenure as monarch was notably brief, as he perished during the Ebbing Confederation Insurrection in 1265—a failed uprising that would mark one of the bloodiest chapters in the kingdom's post-vassalage period.

The insurrection originated in Ebbing and was initially contained following a two-day siege of the capital, Ebbaix. Surviving insurgents subsequently regrouped in the neighbouring provinces of Geso and Maecht, where the conflict rapidly escalated. In Maecht, Duke Rudiger mobilized his vassals and local levies to counter the invaders, while Nilfgaard—under the reign of Emperor Emhyr var Emreis—responded decisively. He sent the elite unit known as the Gemmerian Pacifiers to suppress the unrest.

What followed was less a military operation than a punitive campaign. The rebellion was crushed with overwhelming force, culminating in widespread massacre. Thousands of rebels were executed or killed in combat, and several towns and villages—including the city of Thurn—were razed during the Nilfgaardian advance. In the aftermath, the forests of Ebbing, Geso and Maecht became havens for fugitives, deserters, and fragmented insurgent cells. While many of these groups quickly disbanded or were hunted down by imperial cavalry, some turned to banditry, attacking trade convoys and supply routes before vanishing again into the wilds in desperate attempts to evade capture.

Following Juan Pablo's death during the Insurrection of 1265, the crown did not pass to his eldest son, Roegner of Ebbing, but rather to his younger son, Joan Loise. This deviation from the expected line of succession was due to Roegner's confirmed infertility, which rendered him incapable of continuing the royal lineage.

It is important to clarify that this Roegner of Ebbing should not be confused with the homonymous nobleman who married Queen Calanthe of Cintra (born in 1210). Although the latter bore the same name and shared distant blood ties

with the Vassermiller dynasty—being the son of one of Abelart IV’s elder sisters—they were distinct individuals with separate political trajectories.

During his years as crown prince, Joan Loise entered into matrimony with Countess Rosalind Toricella of Toussaint, a union that produced three children: two daughters—[Brianna](#) and Thessa—and one son, Wilson. Of these, it was Thessa who would eventually assume the throne. Brianna chose the path of magic and rose to become a court sorceress under her sister’s reign, while Wilson pursued a military career and was later knighted.

In light of these developments, Joan Loise took the unprecedented step of repealing the Salic Law—originally codified during the reign of Abelart IV—which had until then excluded women from the royal succession. This legislative reform enabled Thessa’s accession.

Notably, Joan Loise did not reign until his death. Deeply affected by the traumatic loss of his father and further destabilized by the public fallout from his divorce with Countess Rosalind at some point during his children early years, he chose to abdicate voluntarily in favor of his daughter Thessa.

### **The Witch Hunts (1272–1276)**

During the Witch Hunts of 1272 to 1276, a significant number of mages who were unable to flee to the Kingdom of Kovir sought refuge in Ebbing. The majority of these individuals were either financially incapable of affording passage to Kovir or found the cost of living there unsustainable. Ebbing, by contrast, presented a more economically viable alternative.

In addition to its affordability, Ebbing’s political status as a vassal state of the Nilfgaardian Empire, combined with widespread and entrenched corruption within its institutions, made it a relatively safe haven. While Nilfgaard proper carried out as well purges of mages during this period, enforcement within Ebbing was often lax or circumvented altogether—frequently through bribery and local complicity.

As a result, by the end of 1276, Ebbing had become one of the most densely mage-populated countries on the Old Continent, second only to Kovir. However, this demographic reality was obscured in official Ebinger reports submitted to Nilfgaardian authorities, which understated the presence of magic users in the kingdom—likely due to various factors such as administrative obfuscation and political expediency since the Ebinger Crown obtained a lot of money for the

national treasure through this refugee mages.

## **The Pax Thessaia (1275–1329 A.R)**

Ultimately, Joan Loise's decision to abdicate in favor of his daughter proved to be a wise one. The reign of Thessa I—later known as Thessa “the Great”—would become one of the longest, most prosperous, and least conflict-ridden in the entire history of Ebbing. Her governance ushered in a golden era often referred to in the country's historiography as the *Pax Thessaia*.

Although Brianna, Thessa's elder sister and initial court advisor, held her position for only a brief period—largely due to her involvement with the so-called *Hansa of Ebbing* and her eventual marriage to Count August van der Ermus of Neveugen (a [higher vampire](#) in disguise)—her ideological influence remained palpable throughout the queen's reign. Inspired, though not wholly guided, by her sister's reformist ideals, Queen Thessa enacted sweeping reforms aimed at eradicating systemic corruption—long regarded as a persistent affliction within Ebbing's political and bureaucratic structures.

Under her rule, the kingdom experienced notable political stability and sustained economic growth. Prosperity reached such a point that, in the final year of Thessa's life, Brianna herself was invited to the Nilfgaardian imperial court, where she served as an advisor alongside imperial astrologers and the close confidants of Emperor Jan Calveit I.

Around the year 1285, Queen Thessa entered into matrimony with Waxo Gonzalez, one of the legitimate sons of King Akerspaark of Maecht. Waxo and his siblings had been granted asylum in Ebbing by the then-reigning King Juan Pablo Vassermiller—Thessa's grandfather—following the Nilfgaardian conquest of Maecht during the 1250s. This conquest, executed under the expansionist doctrine of the emperor later known as the Usurper, had dismantled Maecht's royal institutions and driven much of its nobility into exile. The Gonzalez family, though diminished in formal power, retained symbolic significance among Maechtian pro-independence exiles scattered across neighboring states, including Ebbing.

Unlike many dynastic unions of the period, Thessa's marriage to Waxo was primarily motivated by personal affection and mutual respect—qualities attested to even in contemporary court records and later chroniclers. Nonetheless, the marriage bore undeniable political consequences. It helped consolidate internal

support for the queen among Ebbing's more cosmopolitan factions, many of whom saw Waxo's Maechtian heritage as a diplomatic bridge for regional cooperation. Furthermore, it provided Thessa with a unique opportunity to expand her diplomatic influence without direct conflict.

Exploiting Maecht's unusual status as both a Nilfgaardian vassal and an elective monarchy, Thessa—by then a monarch of considerable prestige and international recognition—successfully maneuvered her husband's election as King of Maecht. Although both realms remained formally subordinate to the Nilfgaardian crown, this strategic act enabled Ebbing to exert a subtle yet tangible form of soft power over its neighbor, aligning Maechtian institutions more closely with Thessa's vision of regional stability and shared prosperity.

This arrangement greatly enhanced Ebbing's cohesion and prosperity during the latter half of Thessa's reign. Trade between the two kingdoms flourished, cross-border tensions were largely neutralized, and Ebbing's regional standing expanded not by conquest, but through diplomacy and dynastic statecraft. In recognition of her enduring legacy—and particularly the metaphorical “*shade*” her influence cast across Maecht—Thessa became known as the *Tree Queen*, a sobriquet that encapsulated both her nurturing leadership and the deep-rooted foresight of her political strategy. The title endured not only in popular legend and oral tradition, but also in the formal historiography and political commentary of the vassal states—and even within the imperial court itself.

Despite the general peace and affluence of her reign, two episodes cast shadows over its otherwise harmonious legacy. The first concerned Thessa's well-known severity and occasional inflexibility in governance, which, although effective in maintaining order, drew criticism from segments of the nobility. The second involved the highly publicized psychological breakdown of her sister Brianna in 1313. Upon learning of the presumed death of her husband August, Brianna fell into a state of deep psychological despair. In an apparent act of self-destruction, she committed a series of crimes in the capital—ranging from morally transgressive to outright dangerous—seemingly with the intent of provoking a death sentence.

Queen Thessa, exercising both her political authority and personal affection, intervened to prevent the execution. Instead, Brianna was discreetly confined to an asylum within the capital. However, her stay proved short-lived. Within months, the facility succumbed to an unnatural corruption, ultimately becoming a cursed site. Its purification required the intervention of a [witcher](#) from the

[School of the Bear](#), known as [Cervin](#)—a figure whom Brianna herself considered a brother-in-arms, owing to their shared past.

In the years that followed, Cervin continued to care for Brianna in his own manner, ensuring that no further incidents of such magnitude would ever occur again.

Thessa and Waxo would go on to have at least four children: Brianna (not to be mistaken for her namesake aunt, the sorceress), Clarisa, Nuria, and Mikel—three daughters and one son. While the daughters would pursue a variety of paths—some ecclesiastical, such as Clarisa, who became a priestess of [Morrigan](#), others administrative—it was their only son, Mikel Vassermiller, who would eventually succeed Thessa upon her death in 1329, ensuring the continuation of the Vassermiller dynasty into the 14th century.

## **Mid-14th century**

In the aftermath of the *Nazairi War of Independence*, Ebbing utilised the prevailing disorder to terminate its vassalage to the Nilfgaardian Empire, thereby achieving complete independence. Despite the evident strain in the relationship, the Empire maintained relatively positive ties with Ebbing, with minimal alterations to the status quo that prevailed during Ebbing's vassalage.

## **Administrative Division of Ebbing**

The Kingdom of Ebbing is administratively divided into 23 provinces, each of which is further subdivided into regions, and subsequently into municipalities. Governance at the provincial level is entrusted to officials known as portaregne (literally "*bearers of the realm*"), who may bear a variety of noble titles—ranging from minor baronies to powerful duchies—depending on lineage, political alliances, and historical precedent. These noble distinctions, within the context of Ebbing's deeply entrenched culture of corruption and patronage, exert significant influence over the political and economic standing of each province within the royal court. As a result, provinces led by higher-ranking or better-connected portaregne often enjoy preferential treatment in matters of taxation, military support, and trade rights. This systemic imbalance, particularly evident during the years preceding the kingdom's vassalage to the Nilfgaardian Empire, has historically been a catalyst for internal strife, sparking numerous revolts and power struggles among the provincial elites.

In principle, the portaregne are subordinate to the batleai generalai (singular: *batle general*), a centralized body ostensibly charged with managing the financial affairs of the realm. Acting as the kingdom's fiscal council, the batleai generalai are responsible for overseeing budgets, levying royal taxes, and ensuring compliance with economic directives issued from the capital. However, in practice, the influence of the batleai generalai is often undermined by the same aristocratic entanglements that afflict the portaregne, leading to inefficiencies, mismanagement, and occasional acts of embezzlement.

This council is nominally overseen by the *mestre racional*, a high-ranking official traditionally drawn from the royal household or one of the more reputable noble families. The *mestre racional* is intended to act as a neutral arbiter between the court and the provinces, ensuring the integrity of the kingdom's finances and maintaining oversight over the batleai generalai. While the office answers directly to the crown, its effectiveness has historically fluctuated depending on the strength of the monarch and the prevailing political climate.

## Culture

The culture of Ebbing is notable for sharing, like other southern countries such as Toussaint and [Vicovaro](#), a strong tradition of hospitality. However, in Ebbing, this trait takes on a particular form: less extravagant and festive than in Toussaint—whose gestures often verge on the theatrical and are rarely taken seriously beyond its borders—and also less measured and diplomatically balanced than in Vicovaro.

This tendency toward hospitality stems largely from the cultural legacy of the islanders, who, together with Nordling settlers, began colonizing the territory that would later become Ebbing around the 790s A.R., as previously noted.

Nevertheless, unlike its neighbors, Ebbing's culture evolved into one marked by a strong sense of individualism and competitiveness, which over time gave rise to a social structure deeply rooted in corruption, patronage, and nepotism—traits now considered nearly endemic in both its civil and military administration.

The traditional camaraderie of Skellige, inherited from the islander ancestors,

still persists, but in a highly tribalized form, subordinate to personal or familial interests. It is a loyalty that rarely extends beyond one's immediate circle or mutual convenience.

If among southerners it is common to mock the Northern Kingdoms with the saying "*No good deed goes rewarded in the North*," among Nordlings who have traveled through Ebbing, a different, sardonic warning has gained popularity: "*When the sun shines too brightly in Ebbing, watch your back—or you'll be knocked out*".

However, not everything about Ebinger individualism and its consequences is inherently negative. After all—though often riddled with questionable practices—this very individualism has enabled Ebbing to develop a highly competitive, if in many ways inefficient, industrial sector.

## **Food**

Due to the difficulty of gaining arable land to the swamps, as well as the influence left by the Skelligers in the country, and how complicate some of the inland routes due to the already mentioned swamps can be, the gastronomy of Ebbing is characterized by being very maritime. Making, the consume of fish and other sea products, very common. However, not as much, as fully coastal kingdoms such as Cidaris, Kerack or the Skellige Islands. But, unlike Cidaris, Kerack or Skellige, due to its more southern location, spiced food is more common, mostly, due to a reduction in the transportation costs along with some of this spices being cultivated locally. This is specially noticeable in big population centers such as Ebbaix and Costazura and their surrounding areas.

## **Music**

The music of Ebbing, for its part, has been heavily influenced by that of its neighbors—particularly Maecht and Metinna—rather than by the musical traditions brought by its original settlers. Over the centuries, this exchange has resulted in a vibrant and diverse musical culture that, while sharing certain characteristics with Maechnian and Metinnese music, has nonetheless developed a distinctly *ebbing* identity.

As a result, instruments such as guitarros (small guitars) and the dulzaina—both virtually unheard of in the Northern Kingdoms—are commonly used in both courtly compositions and street performances. Other non-traditional

instruments, such as hand drums and keyed string instruments, have also found a place in the country's folk ensembles, often adapted and modified by local artisans.

Ebbing also boasts a wide array of native musical genres—unlike the Northern Kingdoms, where imported styles from Redania or Temeria tend to eclipse those of smaller kingdoms—including tango, cuartetango, yaraví, bolero, and fado. The latter became especially popular in noble circles following the political marriage between Roegner of Ebbing and Queen Calanthe of Cintra, where it gained prestige as a refined yet melancholic courtly genre both in Ebbing and Cintra.

When it comes to dance, while Ebbing shares some cultural overlap with other countries within the broader Nordling sphere—waltz and polka are indeed popular among both commoners and the upper classes—it also favors its own traditional dances. Among these, the tango, bolero and deg' doble stand out as particular favorites, both performed during civic festivals and private gatherings alike. These dances often emphasize grounded posture, proud expression, and a certain dramatic flair, reflecting the intense, competitive spirit of Ebinger society itself.

## **Traditions**

One of the most popular traditions in Ebbing is known as The Currents, a festival dedicated to the country's most revered deity, Pereplut, god of rivers and dance. It is largely a harvest celebration, typically held in mid to late summer, during which the people of Ebbing give thanks for the fertility that Pereplut brings through the three major rivers that flow across the land.

The festival usually lasts two weeks and features numerous provincial variations, though certain elements remain consistent throughout the country. Chief among them is the use of floral carpets, which are most often dedicated to the god himself or depict river-themed imagery. In some cases, however, the focus shifts from the religious to the secular—occasionally personal or professional in nature—with floral carpets promoting things such as landscapes, personal art, historical local lore, their sponsors or local guilds.

In coastal cities such as Ebbaix, sand from the mouths of any of the three rivers is often used in place of, or alongside, traditional floral elements. During the period of Ebbing's vassalage to the Nilfgaardian Empire, attempts were made to suppress the celebration, but these efforts proved unsuccessful.

Although the kingdom of Ebbing remained geographically and politically unaffected by Falka's rebellion in the 1150s—owing to its considerable distance from the Redanian heartland—it nevertheless experienced secondary consequences of the conflict. Chief among these was the arrival of a significant number of Redanian refugees, expelled from neighboring countries that feared a potential expansion of the rebellion and sought to prevent political unrest within their own borders. These displaced populations brought with them not only their customs and dialects but also a range of cultural practices, chief among them the ritualistic burning of effigies representing Falka during the Saovine celebration. This symbolic act, intended to preserve the memory of the uprising and serve as a cautionary tale for future generations, would later endure in [Redania](#), where it became a tradition among children to burn small figurines of Falka as part of communal bonfires each Saovine.

In Ebbing, however, this practice gradually evolved into a more elaborate and localized cultural event known as the April Falles, shaped in large part by the influence of the sculptors' and carpenters' guilds in the capital city of Ebbaix. The craftsmanship and artistic competition between these guilds played a central role in transforming what had once been a simple symbolic ritual into a spectacle of civic participation and cultural expression. Rather than burning diminutive figurines of Falka during Saovine (October 31st to November 1st), the April Falles features the construction and subsequent incineration of large, intricately carved wooden effigies depicting infamous figures from Ebbing's recent history—often political figures, criminals, or other controversial individuals who have gained notoriety within the realm.

The event is strategically held in April, a month traditionally associated with the release of prisoners from state custody, which adds an additional layer of symbolic meaning to the proceedings. In this context, the burning of the effigies serves not only as an act of remembrance and moral instruction but also as a form of ritual purification or moral reckoning—an ironic gesture in a nation widely known for its entrenched political corruption and judicial inconsistencies. As such, the April Falles acts as both a cathartic communal event and a subtle form of social critique, allowing citizens to express collective dissatisfaction under the guise of celebration.

The festival is accompanied by a series of public festivities, including music, dancing, and feasting, which reinforce themes of renewal, satire, and civic reflection. Central to the event is a prestigious competition in which each of

Ebbing's 23 provinces selects an artist—or a team of artisans—to construct a statue representing what is deemed their most infamous or morally reprehensible figure of the year. These statues are judged according to artistic craftsmanship, creativity, and symbolic resonance before being ceremoniously set ablaze in a public square. The burning is often accompanied by commentary or theatrical performance, adding to the event's performative and satirical dimensions.

Originally held on a biennial basis, the April Falles quickly grew in popularity and cultural significance, eventually becoming an eagerly anticipated annual tradition.

## Language

It is estimated that at least four languages are spoken in Ebbing (excluding those spoken by minorities). These languages include [Common Tongue](#), Nilfgaardian, Ebbinger Creole and Nilfgaardian Creole.

The Common Tongue dialect spoken in Ebbing is characterized by the presence of many idioms. This can make it difficult for a foreigner to communicate at first until he/she gets used to it. One example of many is the substitution of the word *hag* for *sorgina* to refer to the monster.

## Naming Customs of Ebbing

The names of the people of Ebbing reflect their origins as a blend of Nordlings and Skelligers who settled in the region during the 790s, later influenced by the non-humans they encountered.

After Ebbing became a vassal state of Nilfgaard, some of the Empire's naming customs began to influence this de jure independent kingdom.

Like other Nordlings until the 14th century, most people (except for the nobility) traditionally carried a surname based on their father's name along with a first name. However, in Ebbing—unlike in other Nordling states such as Redania—it is common for people of any class to use a middle name in addition to their surname if the parents want to. This custom likely derives from the Skelligers' influence on the kingdom and may have originated from the Skelligers' use of nicknames that typically complement their surname. For instance, the Skelliger name “Crach an Craite Tirth ys Muire” (*Skelliger Jargon: Sea Boar*) illustrates this, while in Ebbing, examples include names such as "Juan Pablo Vassermiller."

## Religion

Like other Nordlings, Ebbingers believe in a vast pantheon of gods, goddesses, mystical powers, local forces, and human prophets and saints. Their beliefs, typical of Nordling states, are less centralized than the Imperial Cult of the Great Sun, lacking a singular head figure. Instead, they center around regional hierarchs, archpriests of specific deities, and charismatic leaders like grandmasters of knightly orders and self-proclaimed prophets.

The priests of Ebbing, whether settled or wandering, follow one to three gods but acknowledge and respect others. Given that Ebbing is mostly known for its marshes and swamps and is crossed by three major rivers—the Velda, Lete, and Arete—the god Pereplut, a deity of rivers and dances, is particularly popular. Temples to Pereplut, such as the wooden temple in the city of Claremont, are common throughout Ebbing.

In minor cults, one can find temples dedicated to creatures such as unicorns and deities such as [Morrigan](#), Zoria, Devana, and Njörd.

## Demographics

The kingdom of Ebbing has a population of one million inhabitants. With a high population density due to the fact that most of it is concentrated on the coast, especially in the capital of the same name as the kingdom, the population is also spread throughout the interior, particularly in the land reclaimed from the swamps. This area, with its rich and fertile soil, attracted settlers, especially Nilfgaardian colonizers during the period in which Ebbing was a vassal state of the Empire.

There is some debate in Nordling historiography and ethnography about whether the Ebbingers should be considered Nordlings. Given that Ebbing lies even further south than Toussaint (which is already seen as "foreign" in many respects), and the fact that the current population is the result of a mix between Nordlings and Skelligers, the classification is contested. However, since they share the language, certain customs, religion, and, in general, physical appearance, they are usually considered Nordlings—especially by outsiders such as Nilfgaardians or people from more distant lands. In fact, as already mentioned, the Nilfgaardians consider the beginning of the Northern Wars to be

the invasion of Ebbing and its subsequent vassalization.

Thus, the average Ebbinger skin, much like the Nordling, is most often pale or swarthy; they tend to show greater variation in coastal areas due to contacts with Far South countries.

However, due to their Skelliger heritage, men tend to be slightly taller than the average Nordling, and women slightly shorter. Additionally, hair colors like blonde and red are more common than in places like Temeria or Redania.

But unlike the Nordlings, due to less intermixing with elves, unusual hair and eye color traits such as blue hair or violet eyes are significantly less common.

## Minorities

Due to its relative proximity to the lands of the [Far South](#) compared to other Nordling territories, there are several minorities present in the kingdom, in some places of the interior but especially in Ebbing's coastal areas. Most of them, with the exception of the Nilfgaardian minority present due to the de facto Imperial rule being "Beyond the Seas," traders.

The largest minority, as mentioned before, are Nilfgaardians, followed by descendants of the Barsamen, who arrived in Ebbing due to the refugee crisis of the 1060s. They fled and sought refuge from the fall of the taifa of Bukhala to Nilfgaardian hands in places like Ebbing, Cidaris, and others, becoming known as the "Bukaïrs" (as they are called by Ebbingers). Other minorities include [Melukkans](#) and [Ofieris](#).

## Diseases

The swamps of Ebbing constitute a significant reservoir of various infectious diseases. However, unlike other wetland ecosystems—such as those of Velen, Angren, or the [Zerrikanian canyon](#), an extensive oasis reaching depths of up to three kilometers that supports a unique microclimate due to its cooling shade and multiple freshwater sources, often manifesting as waterfalls—the mode of disease transmission in the Ebbing wetlands is primarily waterborne rather than vector-borne. While many swamp regions exhibit a high prevalence of insect-mediated infections, particularly those transmitted via mosquitoes or other arthropod vectors, the Ebbing wetlands present an anomalous epidemiological profile, distinguished by an unusually low population of biting insects.

This relative scarcity of insect vectors is attributed to a combination of ecological and hydrological factors, most notably the confluence of three major rivers that traverse the country. These waterways contribute to continuous water flow, which disrupts stagnant conditions that would otherwise favor the proliferation of mosquitoes and other disease-carrying arthropods. Consequently, the primary pathogenic agents in the Ebbing swamps are of bacterial or protozoan origin, with viral infections constituting a comparatively minor proportion of documented cases.

Many of these diseases were originally host-specific, primarily affecting particular animal or plant species. However, human activities such as hunting, deforestation, and agricultural encroachment into the swamp's territories have facilitated zoonotic transmission. Over time, certain pathogens adapted to human hosts, leading to the emergence of new diseases. A particularly notable example is the transmission of pathogens that initially affected only domesticated rice (*Oryza sativa*). Through improper storage, handling, and consumption of contaminated grains, these pathogens were able to infect humans, leading to previously unknown illnesses in the country's population.

A comprehensive study conducted by the University of Vicovaro in the late 13th century sought to catalog and classify the various pathogens endemic to the country. Researchers identified a considerable number of novel diseases, many of which had been previously unrecognized in broader Nilfgaardian medical literature. Specifically, they documented ten protozoan diseases linked to the *Leishmania* genus, approximately fifteen bacterial infections attributed to the *Burkholderia* genus, eleven associated with *Bacillus*, and twenty with *Francisella*.

In addition to bacterial and protozoan pathogens, fungal infections were also recorded, albeit at a lower incidence rate. Among these, *mucormycosis* and *cryptococcosis* were the most notable, often affecting individuals with compromised immune systems or those exposed to decaying organic matter in the humid swamp environment. Also, limited cases of viral infections were observed, with members of the *Hantaviridae* and *Arenaviridae* families being the most frequently documented.

## Education

Unlike other countries in the Nordling cultural sphere, Ebbing stands out for its relatively high literacy rate. In most cities and coastal settlements, a significant

portion of the population—around 65%—is able to read and write. This level of education is uncommon among the Northern Kingdoms, where literacy is often limited to the nobility, clergy, and merchant classes. In Ebbing, however, the widespread ability to read and write stems from its historical subjugation to the Nilfgaardian Empire. During the period of vassalage, Nilfgaard mandated literacy for administrative, economic, and military efficiency, integrating it into local governance and trade practices. Remarkably, even after the vassalage ended, the emphasis on education persisted as a cultural norm. Schools, scribes, and written records remained integral to civic life, making Ebbing a rare example of a Nordling country where education is not solely a privilege of the elite, but a relatively accessible resource for the common folk—at least in its more developed regions.

## **Economy**

The economy of Ebbing is supported by a diverse range of interdependent sectors. Foremost among these is maritime activity, which holds particular prominence due to the geographic distribution of the majority of the country's settlements along its extensive coastline. This coastal orientation has historically shaped Ebbing's economic identity, fostering a strong dependence on both the fishing industry and shipbuilding. The latter, in particular, has been profoundly influenced by the historical influence that the Skelligers left on the country. As a result, vessels constructed in the shipyards of the capital city, Ebbaix, are held in high regard throughout for their durability and seaworthiness rivaling those built in countries like Cidaris and Kerack.

Complementing these traditional maritime sectors are commerce and tourism-related services, which thrive thanks to the steady influx of visitors drawn by Ebbing's ports, culture, coastal landscapes, and for a long time, lack of morality. Many of these visitors arrive seeking business opportunities, certain inappropriate pleasures, or are attracted by the cultural heritage and culinary offerings that have emerged from centuries of coastal life. As such, the service sector—including hospitality, trade, and transportation—plays an increasingly pivotal role in sustaining local employment and fostering international exchange.

A secondary yet vital component of Ebbing's economy resides in the primary sector. Notably, the cultivation of high-yield, water-intensive crops such as

papyrus and rice has proven exceptionally successful. These agricultural goods, are significant export commodities that contribute both to the national GDP and to Ebbing's growing reputation as a reliable supplier of niche agrarian products.

The third major economic pillar involves the extraction and international trade of natural resources. Chief among these is the Venendalian salt, a mineral harvested from subterranean deposits in Ebbing's interior. Celebrated for its high purity and distinctive mineral profile, this salt commands a premium in foreign markets and has found widespread use in both gastronomy and food preservation. Its strategic value is heightened by its role in maintaining the shelf-life of other perishable goods produced within the country, thereby supporting the broader export sector.

Equally noteworthy is the mining of Luverten's gems—a diverse class of semi-precious stones known for their unusual hues and patterns. Their aesthetic appeal and relative affordability make them an accessible alternative to more traditional luxury stones, thereby widening Ebbing's economic reach into the decorative arts and fine crafts industries.

## Etymology

The name *Ebbing* originates from the Skelliger Jargon, specifically from the verb *ebbyr*, which refers to the ebb and flow of the tide. Over time, as Nordling settlers arrived in the region, the word was gradually altered, evolving into *ebbaix*, meaning "*low ebb*." This linguistic shift was a result of phonetic adaptation and the influence of the Nordlings' language.

As the region became increasingly integrated into international trade and diplomacy, interactions with foreign nations—most notably Nilfgaard—further altered the pronunciation and spelling of the term. Due to linguistic differences and the Nilfgaardian tendency to standardize names, *ebbaix* eventually transformed into *Ebbing*. This version of the name became widely accepted, solidifying itself in the collective identity of the Ebinger people as the official designation of their kingdom.

The term first became associated with the region due to the early Skellige settlers, who established coastal communities along what would later become the Kingdom of Ebbing. Upon their arrival, they were caught off guard by the area's dramatic tidal shifts, which significantly influenced their settlement

patterns, maritime traditions, and way of life.

## Examples of Ebbinger Names

### Male Names:

Abelart, Abelardo, Abili, Adelf, Agustí, Agustín, Alaric, Alareik, Aleix, Aleixandre, Anaclet, Anicet, Anselm, Amós, Artan, Artur, Arturo, Ausiàs, Berart, Bertomeu, Carles, Casio, Cadfan, Cecili, Claremont, Clet, Constantin, Corun, Cast, Cristòfol, Danel, Daví, Edmon, Edric, Edrigu, Eloi, Grat, Guerau, Honori, Huc, Irenarc, Irenarco, Iu, Ivet, Jean, Joan, Juan, Jyanny, Kayleigh, Kakyr, Laerci, Liuvigild, Llorenç, Lucan, Llann, Magyr, Manfredo, Manfret, Marcial, Morfran, Morial, Muç, Nicasi, Pablo, Pelaiq, Pere, Putzi, Ramir, Roderic, Roegner, Sadurní, Skulio, Senent, Severí, Tirs, Tomàs, Ubric, Ugutz, Valentí, Violant, Vit, Wifret, Wugdet, Xavier, Zoel, Zyor.

### Female Names:

Abelarda, Abilia, Alba, Aleixa, Alèxia, Ana, Aniceta, Arlet, Aina, Aurora, Awen, Bauda, Begonya, Belem, Bernadeta, Braneka, Brenina, Brianna, Brioga, Brunilda, Caledonia, Clarisa, Coral, Corun, Casta, Dian, Edelmira, Elisabet, Elen, Eloisa, Enora, Erna, Evelí, Fina, Grata, Gritzi, Gúria, Guisla, Guiomar, Heli, Hilda, Honorina, Igraine, Izara, Leila, Leylla, Leocadi, Lilibet, Llum, Lyannì, Lloana, Luthiena, Lutgarda, Madelena, Maelis, Marqueta, Matilda, Matylda, Merin, Mireta, Mireya, Mitzi, Nuria, Nyafaè, Ocheja, Oriola, Pedrere, Pedrē, Pedtra, Petra, Rosina, Rosalinda, Runa, Rysvaré, Silvana, Sylma, Treva, Tyquere, Vera, Violant, Xaia, Yvonna.

### Surnames:

Adain, Alderic, Antemí, Ayvemdyl, Allkafyn, Bellmar, Brejat, Bombastus, Bonhart, Bronwen, Calderon, Castellví, Colom, Cixilo, Clague, Clucas, Davaer, De Nementh-Uvyar, Deigion, Esparver, Esparvor, Egilo, Gabaldón, Ginestar, Ginester, Gyvass, Fabra, Ferrer, Ferrero, Hedrek, Heden, Houvenaghel, Llorenç, Mael, Maela, Madien, Madyemo, Maeryn, Marimon, Melitina, Miravet, Montagut, Nazari, Nimfa, Norval, Oberon, Odt, Ot, Rodalies, Rijovalos, Ryol, Sarabastall, Sorell, Teare, Tebrin, Tugtual, Valmora, Vassermiller, Verdu, Xariel, Zauro.

## Geography

Ebbing is a country characterized by a predominantly low-lying topography, with extensive stretches of gently undulating terrain and vast marshlands defining much of its landscape. It shares notable geographic similarities with its northern neighbor, Metinna, particularly in terms of its flat and open terrain. The absence of significant mountainous formations results in a landscape composed mainly of rolling lowlands, with the only notable elevations being a series of small, isolated hill chains that emerge sporadically beyond the marshlands.

A defining geographical feature of Ebbing is the confluence of three major rivers—the Velda, Lete, and Arete—which intersect within the extensive wetlands of Pereplut. These marshlands, characterized by their high moisture levels and frequent mist cover, are widely regarded as breeding grounds for various diseases as well, dangerous fauna and monsters who made it their home there after the [First](#) and Second Conjunction of the Spheres. The stagnant waters provide an ideal environment for a range of predatory creatures and monsters, many of which inhabit the reeds and bogs. Despite these challenges, the reclaimed portions of land surrounding the marshes are known for their exceptional fertility. Over time, extensive drainage and irrigation projects have facilitated agricultural expansion, enabling the establishment of thriving farming communities on the periphery of the wetlands.

Beyond the marshlands, Ebbing's modest hill chains provide a distinct contrast to the otherwise level landscape. While these elevations are neither particularly high nor steep, they are of considerable economic significance due to their mineral resources. The rocky terrain is largely unsuitable for agriculture, but it supports small-scale mining operations that extract various valuable materials. Among the most notable of these resources is the already mentioned, Venendalian salt, which as mentioned before, is harvested from subterranean deposits and valued for its high purity and distinctive flavor. As previously stated, this commodity plays a key role in both regional and international trade. Additionally, the hills contain deposits of, the already spoken out, Luverten's gems, that, while not as prestigious as the sapphires of Mag Turga or the rubies of Mount Carbon, remain in demand among jewelers and artisans due to the above-mentioned.

## Fauna and Flora

The geographical region surrounding the mouths of the three principal rivers of Ebbing—the Velda, Lete, and Arete—comprises a landscape where human settlements are sparse, giving way to extensive ecosystems dominated by deep-rooted mangrove forests. These forests, while exhibiting similarities to their tropical and subtropical counterparts, possess distinctive adaptations that enable them to withstand the relatively cooler climate of the region. As a result, they endure the infrequent, though occasionally severe, winters characterized by snowfall rather than the predominantly high precipitation levels observed in other temperate zones. The flora within these mangrove systems is accompanied by various aquatic plant species, including *Lycopodium spp.* and the so-called "water pines," which contribute to the unique botanical composition of the region. These forests play a crucial ecological role, serving as both a habitat for numerous species and a natural barrier against erosion and flooding along the riverbanks.

Further inland, Ebbing's wetlands bear a resemblance to the swampy landscapes of Velen in [Temeria](#) and the Angren region. However, it is critical to distinguish this Angren from the Nilfgaardian imperial province of the same name, which emerged following the annexation of territories during the Northern Wars. Unlike the marshlands of the Northern Kingdoms, the wetlands of Ebbing sustain a diverse array of endemic species that are unable to thrive in northern latitudes due to climatic constraints. Among the most notable plant species are the so-called yellow water lettuces, a non-tropical variant of *Pistia stratiotes*, alongside arboreal representatives of the genus *Lepidodendron* and members of the *Cupressaceae* family, most prominently the swamp cypress. Additional noteworthy botanical elements include the river para-cypress (*Taxodium spp.*), various representatives of the *Fabaceae*, *Iridaceae*, *Vossia*, and *Asteraceae* families, and the presence of *Zizania aquatica*, the wild progenitor of domesticated rice (*Oryza sativa*). The latter has played an integral role in the development of Ebbing's culinary traditions, serving as the foundation for the nation's signature dish, the paella.

The wetlands' abundant plant life not only sustains the region's fauna but also has contributed significantly to its economic and cultural development. The presence of *Cyperus papyrus* has historically positioned Ebbing as a significant exporter of paper within the western coast of the [Old Continent](#). The demand for high-quality papyrus led to the establishment of a specialized industry in Ebbing,

one that continues to thrive due to the region's strategic trade routes and the growing need for writing materials across both Nilfgaardian and non-Nilfgaardian territories.

Among the most ecologically significant and culturally emblematic faunal species of

Ebbing's wetlands are serpents, which are prominently featured on the nation's coat of arms. In Ebbing's aristocratic and magical circles, the possession of one or more serpents is regarded as an indicator of status and authority. During the early 14th century, the Imperial Academy of Nilfgaard, leveraging the kingdom's status as a vassal state, dispatched scholars to conduct a comprehensive zoological survey of the region. This endeavor resulted in the classification and documentation of approximately 300 distinct species of serpents, distributed across 45 families and 72 genera, underscoring the extraordinary herpetological diversity of the region. Some of these species possess venom with potent medicinal properties, leading to the establishment of specialized serpentariums where controlled breeding and venom extraction take place for alchemical and pharmacological applications.

Beyond serpents, the region supports a variety of reptilian taxa, including cold-water caimans and the so-called stagnant-water para-serpents (*Serpentiformes aquaticae*). The latter represent a unique example of convergent evolution, exhibiting morphological characteristics reminiscent of serpents while possessing vestigial limbs that remain inconspicuous unless the specimen is physically manipulated. These limbs, albeit rudimentary, facilitate locomotion in aquatic environments. The existence of the para-serpent has led to significant debate among scholars regarding its phylogenetic classification, as its skeletal structure suggests an evolutionary divergence from common serpentine ancestors, rather than a simple variation of existing snake species.

The faunal diversity of Ebbing's wetlands extends beyond reptiles, encompassing a wide range of vertebrates. The region hosts populations of river sharks (*Carcharhinidae spp.*), common flamingos (*Phoenicopterus roseus*), and the distinctive blue flamingos, an avian taxon endemic to the area. The blue flamingo, characterized by its striking cobalt plumage, has become a symbol of Ebbing's wetlands and is often depicted in local folklore and artistic representations. Additionally, the wetlands are inhabited by members of the Caviidae family, including swamp maras (*Dolichotis hydrocaelus*) and capybaras (*Hydrochoerus hydrochaeris*), which are frequently hunted for their pelts and

meat. The presence of large felids, including white jaguars, brown jaguar (*Panthera onca fuscus*) and jagudos (*Panthera macrotis pratensis*) further characterizes the region's apex predator assemblage, contributing to the ecological balance by regulating herbivore populations.

Moreover, reports indicate the existence of a unique subspecies of sloth, referred to as the "large sloth" (*Folivora magnus*), which has evolved to accommodate the region's temperate yet relatively warm climatic conditions. This species is distinguished by its considerable body mass—comparable to that of a bear—along with a dense pelage that undergoes seasonal changes, allowing for effective camouflage in variable environmental conditions. Unlike its smaller, arboreal relatives, the large sloth exhibits semi-terrestrial behavior, often utilizing the shallow waters of Ebbing's swamps as a means of both temperature regulation and protection from predators. Though relatively slow-moving, its size and thick hide deter most natural threats, making it one of the most enigmatic and resilient inhabitants of the region.

## Frontiers

Ebbing shares its western border with the Great Sea, within which lies the archipelago of Ymanas. Although *de jure* an independent nation, Ymanas functions *de facto* as a vassal state under the influence of Ebbing. To the north, the country is bordered by the imperial province and vassal state of Metinna, with the Sylte River serving as a natural boundary between the two territories. To the east, Ebbing borders the kingdom of Maecht, another vassal of the Nilfgaardian Empire.

Additionally, Ebbing borders the principality of Salm, a nominally sovereign state that, much like Ymanas, is *de facto* dependent on Ebbing, albeit enjoying significantly less autonomy. The kingdom also borders the duchy of Neveugen, a territory that pledged vassalage to Ebbing and, depending on the historical period, was regarded either as an independent entity or as an integral part of the realm.

Despite Ebbing's subordination to Nilfgaard, the duchy of Neveugen remained covertly governed by several families of [\(true\) higher vampires](#). Among the most prominent were the only one in the [Old Continent](#) belonging to the Ammurun vampire culture due to being exiled—the Van der Ermius, known as the "*ducal dynasty*"—and the Gharasham vampire culture—the van Moorlehem—along with

various other noble houses who, like the aforementioned families, concealed their vampiric nature.

It is important to distinguish between the historical duchy of Neveugen and the administrative division of the same name established by the Nilfgaardian Empire during Ebbing's period of vassalage. The latter referred specifically to the duchy's capital city. In 1301, Emperor Jan Calveit appointed Dominik Bombastus Houvenaghel as mayor of Neveugen, in recognition of his services rendered to the Empire.

## Non-Humans

The Kingdom of Ebbing is home to several non-human populations, each with varying degrees of integration within human society. These groups include [gnomes](#), [follets](#) (or millets), [dwarves](#), [elves](#), and individuals of mixed ancestry. While some of these groups have carved out stable positions within Ebbinger society, others continue to face systemic segregation and social marginalization.

### Gnomes

Gnomes, though present in Ebbing, tend to reside in segregated districts commonly referred to as [gnomeries](#), a pattern observed in many other kingdoms within the Nordling cultural sphere. Historically marginalized and often viewed as an insular people, gnomes have traditionally maintained self-sufficient communities focused on their own industries. Their societal integration saw a modest improvement during the period when Ebbing became a vassal state of the Nilfgaardian Empire, largely due to the empire's more pragmatic stance on utilizing the technical expertise of non-human races. Despite this, gnomes remain a relatively closed community, primarily engaging in skilled craftsmanship, engineering, and other specialized trades. Their artisanship, particularly in metallurgy and precision mechanics, is widely regarded as among the finest in the kingdom, though they rarely rise to positions of political or economic influence within the broader Ebbinger human society.

### Follets (Millets)

The most populous non-human group in Ebbing is the follets, also known as millets, a race believed to be related to other Elder Races, including gnomes,

leprechauns, and goblins. Their presence extends beyond Ebbing to other southern regions of the [Old Continent](#), such as Geso and Maecht. Unlike gnomes, follets are comparatively well-integrated into Ebbinger society, often employed as servants or assistants within the local aristocracy and bourgeoisie, particularly as accountants, clerks, and domestic aides. Over generations, they have established a reputation for meticulousness and financial acumen, leading to a concentration of follets in economic roles that require numerical precision and record-keeping.

Additionally, many follets operate independent businesses, most notably excelling as tailors and jewelers, where they compete with both human and non-human entrepreneurs. Their craftsmanship in textiles and fine adornments is particularly valued among Ebbinger nobility, allowing some follets to achieve moderate wealth and stability. However, despite their relative success, follets remain subject to social biases and legal restrictions that prevent full equality with the human majority.

## **Dwarves**

Dwarves also maintain a presence in Ebbing, albeit in smaller numbers compared to follets. Predominantly, they are immigrants from the Northern Kingdoms seeking economic opportunities or skilled workers relocated to the region by financial institutions. Banks such as the Zammorto Bank and the Cianfanelli Bank have established branches in Ebbing, facilitating the movement of dwarven professionals into roles associated with commerce and finance.

Unlike gnomes, dwarves do not form highly segregated communities, nor do they integrate as seamlessly as follets. Many of them establish small enclaves within human cities, often in close proximity to banking districts or industrial centers where their expertise in metallurgy, trade, and financial management is most valued. However, despite their contributions to the economy, dwarves in Ebbing continue to experience discrimination, often finding themselves excluded from higher social strata or positions of power. Their relatively transient presence—given that many arrive for work and later return to the Northern Kingdoms—further limits their long-term influence within Ebbinger society.

## **Elves**

Until 1358, and the departure of the elves from the world, elven communities in

Ebbing consisted primarily of two distinct groups. The first comprised Aen Seidhe refugees who fled persecution in the Northern Kingdoms, under the assumption that Ebbing, as a Nilfgaardian vassal state, would offer greater tolerance. Many of these elves sought to rebuild their lives in Ebbing's cities and settlements, though they continued to experience deep-seated prejudice from the human population.

The second group included a small number of [Aen Woedde](#), or forest elves, who, for various reasons, chose to abandon their traditional woodland lifestyles within the empire. Their presence in Ebbing was even more marginal, as they struggled to adapt to urban environments and were often regarded with suspicion by both humans and their own kin. While both Aen Seidhe and Aen Woedde elves faced systemic discrimination, their social circumstances varied depending on their origins, trade skills, and ability to assimilate into Ebberinger society.

## Mixed-Blood Individuals

In addition to fully non-human populations, Ebbing is also home to individuals of mixed ancestry, classified as non-humans under local social structures and collectively referred to as *mestissai*. These include half-elves, half-dwarves, half-gnomes, and even half-follets, as well as quarter-elves, quarter-dwarves, quarter-gnomes, and quarter-follets.

While some *mestissai* manage to integrate into human society more easily than their fully non-human counterparts, they often struggle with issues of identity and legal recognition. Many face social exclusion from both humans and their non-human parentage, existing in a liminal space where they are neither fully accepted nor entirely rejected. The level of acceptance a *mestíss* experiences frequently depends on their physical appearance, occupation, and the degree to which they can assimilate into the Ebberinger human cultural norms. Those with only minor non-human ancestry (such as quarter-elves or quarter-dwarves) tend to face fewer restrictions, whereas those with more prominent non-human traits often endure greater levels of discrimination.

## Witchers

Due to the actions undertaken by the witchers of the [School of the Cat](#) during their occupation of the citadel of Stygga, the perception of witchers in Ebbing

diverges notably from that held across the broader Nordling cultural sphere. While certain overarching views remain consistent the attitudes prevalent in Ebbing are marked by a far more polarized and ambivalent character. Within this kingdom, public opinion oscillates between reverence and revulsion, seldom allowing for a moderate or balanced interpretation of the witchers' role in society.

Following the relocation of their headquarters from Bean Grudd to Stygga, the School of the Cat underwent a significant transformation, evolving beyond its original function as a training ground for professional monster hunters. It repositioned itself as a key player in the intricate political machinations of the country. Unlike other witcher schools, which adhered to a doctrine of political neutrality and detachment from human affairs, the masters of the School of the Cat deliberately pursued alliances with various noble houses and local rulers. To secure patronage and protection, they provided services beyond the slaying of monsters—sending their disciples as spies, political assassins, and highly skilled mercenaries. This strategic shift not only increased the School's influence but also blurred the boundaries between their traditional vocation and the world of mortal power struggles.

Despite this politicization—and perhaps because of it—the School managed to garner a measure of respect from certain segments of the local populace. Long after the School's eventual dissolution, communities like those in the Pereplut bogs and surrounding territories continued to regard witchers with a complex mixture of fear, gratitude, and awe. Their deeds were remembered not solely for dealing with the local monsters, but for their role in enforcing rough justice and protecting isolated settlements from banditry, warbands, and feuding noble factions.

Nevertheless, this duality in reputation remains deeply entrenched in the social consciousness of Ebbing. For many, particularly within urban centers or among the nobility, witchers are seen as aberrations of nature—emotionless mutants, devoid of empathy, driven by coin alone, and willing to serve the interests of the highest bidder regardless of morality. In contrast, for smaller towns and other rural communities frequently exposed to danger, witchers are often perceived as legendary defenders, figures akin to folk heroes who brave the darkness when no one else dares to.

This cultural schism was further intensified by the arrival of the faction founded Gezras of Leyda. Unlike earlier generations of Cat School witchers, whose

mutations stripped them of emotion to foster cold efficiency, this newer iteration experienced a different set of side effects: emotional states that were not dulled, but rather heightened—sometimes to volatile or unstable degrees. Gezras' faction, operating not from a fixed stronghold but from a [mobile caravan](#), passed through Ebbing during a period of great unrest. Their presence, marked by erratic behavior, unpredictable allegiances, and emotionally charged violence, left a lasting impression on the kingdom's people.

It was during this period that many of the most persistent and widely held misconceptions about witchers took root—myths that portrayed them as sadistic, bloodthirsty, or morally unanchored. These narratives, fueled by the actions of both the original and Gezras' branches of the School of the Cat, eventually spread beyond Ebbing's borders and influenced public perception across the Nordling cultural sphere and the Nilfgaardian Empire. The nomadic nature of Gezras' school facilitated the dissemination of these distorted views, reinforcing stereotypes that persist in the popular imagination even centuries later.

## Notable Ebbingers

*For the full list of known Ebbingers, see [Category:Ebbingers](#).*

### Rulers

- (King) - Abelart Vassermiller (1170s -1230s)
- (King) - Juan Pablo Vassermiller (mid to late 13th century) (de iure)
- (Queen) - Thessa Vassermiller (late 13th century - late 14th century) (de iure until the Mid-14th century)

### Aristocracy

- (Duke) - August van der Ermius
- (Princess) - [Brianna Vassermiller](#)
- (Princess) - Cythia Vassermiller
- (Ducal Dynasty) - Van der Ermius Family [[Nilfgaardized](#)]
- (Aristocratic Family) - Van Moorlehem Family [[Nilfgaardized](#)]
- (Prince) - [Roegner of Ebbing](#)
- (Prince) - Wildson Vassermiller

- (Prince consort) - Zeus Burkhan Khaldun
- (Princess) - Sylvia Amarantha van der Ermius-Vassermiller

## Others

- (A lot of) **Cat School** Witchers (until the fall of Stygga)
- (Bear Witcher) - **Cervin** (naturalized)
- (Medic) - Hector Krafft
- (Merchant) - Petra of Ebbing

## Notable Locations

### Cities

- Bechianca
- Claremont
- Costazura
- Ebbaix (*also known in Nilfgaardian as Ebbing*) (Capital)
- Prídamo

### Duchies

- Neveugen

### Counties

- Luveten
- Tonerre
- Venendal

### Fortresses

- Stygga Citadel

### Principalities

- Salm

### Provinces

- Aretella
- Avistament
- Banya Rocosa
- Brianya
- Danneth
- Ebbaix
- Ebbalt
- Gran Cruilla
- Fanylla
- Malhamella
- Montclare
- Pereplut
- Porthnou
- Letemella
- Salmtera
- Sudgeso
- Syltemella
- Tegamyt
- Vasramella
- Veldamella
- Veldmina
- Wagtyqa
- Yanurosa

## **Regions**

- Caplilva
- Pereplut

## **Vassal States**

- Ymanas Islands

## **Status in the Nilfgaardian Empire**

During its period of vassalage (1239–mid-14th century), Ebbing maintained official recognition as an independent and autonomous state. However, in

practice, its sovereignty was significantly curtailed due to its status as a vassal of the Nilfgaardian Empire. As part of its obligations, Ebbing was compelled to adopt the imperial currency, the floren, which gradually supplanted the local denar, relegating it to a secondary role within the regional economy. This monetary shift not only facilitated Nilfgaardian economic dominance but also integrated Ebbing more deeply into the empire's commercial networks.

In addition to economic constraints, Ebbing was required to accommodate Nilfgaardian settlers, granting them exemption from taxation for a period of twenty years. This policy was aimed at fostering imperial demographic expansion and solidifying Nilfgaard's influence over the country. The establishment of new settlements by these colonists further altered the social and economic landscape of Ebbing, leading to an increased Nilfgaardian presence within urban centers and rural territories alike. This influx of settlers, combined with the preferential economic policies favoring Nilfgaard, gradually eroded certain elements of Ebbing's cultural and political independence.

Moreover, Ebbing was bound by the obligations of *auxilium* and *consilium*, which were characteristic of subordinate polities within the Nilfgaardian sphere. These duties required Ebbing to provide military and logistical support to the empire, including direct involvement in Nilfgaardian military campaigns. Additionally, Ebbing was prohibited from imposing tariffs on Nilfgaardian goods and was instead mandated to promote their trade while simultaneously increasing duties on commodities imported from the Northern Kingdoms and more distant countries such as [Melukka](#), [Ofir](#), [Barsa](#), and [Zangvebar](#). This trade policy ensured Nilfgaardian economic hegemony over Ebbing and further weakened the state's independent commercial ties with external powers.

As part of its tributary obligations, Ebbing was required to remit payments to Nilfgaard in both monetary and military terms. Segments of its armed forces were integrated into the Nilfgaardian war machine, often deployed as auxiliary units during the Northern Wars (1263–1272, according to Nordling historiography). This participation not only aligned Ebbing with Nilfgaardian military objectives but also placed it in direct opposition to the Northern Kingdoms, further entrenching its status as a dependent entity within the imperial framework.

Despite the formal termination of its vassal status in the mid-14th century, Ebbing maintained favorable relations with Nilfgaard. This enduring alliance was largely a consequence of the deep-rooted influence the empire had exerted over

the country throughout the years of its subordination. Many of the economic, political, and social structures established during the period of vassalage remained intact, fostering a continued alignment between the two states. Even after regaining nominal sovereignty, Ebbing's economic system, military organization, and administrative policies bore the unmistakable imprint of Nilfgaardian governance, ensuring that its ties to the empire persisted well beyond the formal end of its subordination.

## Image Credits

- *Ebbing Coat of Arms* by [SMiki55](#).
- *Ebbing and Ymanas Islands Map* by [Alert\\_Choice\\_5411<sup>\[↗\]</sup>](#).

## Trivia

- Most Ebbinger names and surnames are of Valencian origin, reflecting the Nordling influence but without the Slavic elements common in other Northern Kingdoms, as Ebbing lies further south. These names combine with Common Brytonic influences, representing the Skelliger cultural impact on the region.
- The name of *Bechianca* came from the words Bech (beach in Irish) + Bianco (white in Italian)
- The name of *Costazura* came from the words Costa (coast in various Romance Languages) + Azur (dark blue in French)
- *Prídamo* is a reference to Priam, the last king of Troy according to Ancient Greek Mythology.
- Ebbaix would be the original name of the capital of Ebbing, which over time, Nilfgaardians and other foreigners would have distorted to Ebbing. The name comes from Ebb (ebb in English) + baix (low in Valencian), its translation would be *Low Ebb*. It would be pronounced something like *Ebbash* or *Ebbaish* (depending on the accent), which in more Germanic-sounding languages (such as Nilfgaardian, which has a lot of Dutch influences) could easily be softened to Ebbing.
- The name of Caplilva came from the words Cap (cape in Valencian) + Lilvani (the Nordling goddess of the moon), originally, the name would be Cap de Lilvani (Cape Lilvani / Cape of the Moon), but with the passing of time, and the disappearance of the cult in Nordling lands / the Nordling Cultural

Sphere) it would be shortened to Caplilva. The name is an indirect reference to the *Costa del Sol* region in southern Spain.

- Banya Rocosa means "Rocky Horn" in Valencian.
- Danneth would translate as Teeth in Skelliger Jargon.
- Avistament means sighting in English.
- Porthnou came from the words porth in Common Brytonic and nou, new in Valencian.
- Gran Cruïlla means The Great Crossroads in Valencian.
- The Ymanas Islands are basically the fantasy equivalent of the Balearic Islands.



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